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MANUAL OF THE METHODIST EPISCOPAL CHURCH.

JANUARY, 1885.

MISSIONARY SOCIETY.

A MILLION FOR MISSIONS.

BY C. C. M'CABE.

THE Presiding Elders' Convention recently held in Park Avenue Church, New York city, closed its session with a most enthusiastic missionary mass-meeting, at the close of which the following paper was adopted:

This convention is most profoundly impressed that the time has fully come for the Methodist Episcopal Church to raise *one million dollars annually* for missions.

A less sum than a million is far below the ability of the Church, and is no adequate response to the call of Christ upon us for the spread of his Gospel throughout the world. A less sum than a million is far below the imperative demands of the work at this present time, in our home and foreign fields.

The Missionary Society ought to have an income annually of \$500,000 for the work in our own country, and \$500,000 to carry the Gospel of Jesus to "those who sit in darkness and in the region and shadow of death."

Unless the Church rises to this degree of enthusiasm and liberality, many fields "white unto the harvest" cannot be entered.

We *ought* to raise a million of dollars for missions in the first year of the second century of organic American Methodism. *Whatever ought to be done can be done.*

The Church which pays \$25,000,000 to support the government ought to pay at least \$1,000,000 to bring the world to Jesus Christ.

The presiding elders throughout the entire Church, working together in harmony, with a fixed purpose to succeed, could mightily aid in bringing about the result.

Therefore this convention hails with pleasure the effort now being made to secure an advance of $33\frac{1}{3}$ per cent. in the collections for missions all along the line, and we express the hope that our brethren in the office every-where will join with us in making this effort completely successful.

The Missionary Secretaries would like to have a letter from every presiding elder in response to this appeal. Can we raise

a million dollars for missions from the Church over which the Holy Ghost hath made you overseers?

What could we do with a million dollars?

First. We could vastly increase our work in foreign lands where God has so marvelously blessed us—where the promise has literally been fulfilled over and over again, “A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in its time.” Look, for instance, at the Swedish Mission. A young sailor by the name of John P. Larsson was converted to God in Pastor Hedstrom’s Bethel Ship, North River, New York. Saved himself, his heart burned within him to carry the tidings to his fatherland. On his voyage he was shipwrecked, but reached Sweden and began his mission. He was only a layman. He supported himself—like Paul, the tent-maker. Pastor Hedstrom asked the Board of Missions for a grant of \$200, so that young Larsson could give himself wholly to the work. The grant was made, and what is the result? The promise of God is more than fulfilled.

Brother Larsson is still at work in this mission. His last report lies before us: 11,959 communicants, besides 15,971 adherents, and the average attendance upon our worship is 23,555. But best of all, conversions during the past year, 1,752. The descendants of the men who followed Gustavus Adolphus to save Europe from the domination of the papacy, and helped so wonderfully to break up the bondage of ages, love to follow John Wesley into the blessed experience of a free and full salvation.

This is one of many instances. Come into this missionary office, and read the bulletins from our missionary battle-fields. You would see, as never before, that God is calling Methodism to do her full part in the majestic enterprise of evangelizing the world. There are stories here to be told more thrilling than any romance over which fair lady ever wept idle tears.

Secondly. Raise a million dollars for missions, and we could pay our preachers better on the frontiers, besides vastly enlarging the work. Do you know that many noble men are only receiving from this Board \$75 and \$100 per annum to supplement their meager salaries for magnificent service? The reason of this is, we try to take in the whole field. Other denominations select the centers, and their ministers are better paid. Our men, on

starvation salaries, lay hold, and hold on until they get a church built and a congregation gathered. What is the result? Iowa has more Methodists than all other denominations put together. We far outnumber any other denomination in all the Western States and Territories. And wonderful to tell, we have more applications for places for this hard work and poor pay than we need—while other Boards are calling lustily for more men. We ought to pay them better. Don't ask such tremendous sacrifice. Don't ask your frontier missionaries who are wheeling to their places the foundation stones of mighty States, and who are there to welcome the armies that cross the Mississippi at the rate of a million a year—don't ask them to live on such poor pay. Fill up the treasury. Give us a million dollars, so that these royal men may have three meals a day, like the rest of us, while they are conquering for Christ an empire—more splendid than Cæsar ever conquered with the sword.

Bishop Foster closed his address at the Baltimore Centennial with these inspiring words: "We turn for a moment in conclusion to note our place in the field and our part in the struggle. In the providences of God we are in the forefront of the conflict. On this continent more than anywhere else the final battle is now raging. It will not be brief. We shall not live to see its end. We shall hand it over to our children, and our children's children, and they possibly to theirs. The forces are gathering from the four corners of the earth. Pagan, infidel, pseudo-Christian. The more than fifty millions now will, in the next hundred years, swell up to two hundred millions; an amalgam of all bloods, all climes, all tongues, all religions, all fused into one language. The battle for pre-eminence will be the battle of the best developed men, the giants, may we not say, literally and truly, the battle of the gods? The gods that are no gods arrayed against the God of heaven. The magnificent combat will shake the world. In that contest our bands will form, if we are true to ourselves, one sixth of the legions of the Lord of Hosts—our banners will float on every inch of the field. Wherever it floats it will blazon on its ensign—Emanuel—King of kings and Lord of lords. On its standards will be engraven truth, righteousness, peace. Where it moves will be victory. It is a mighty contest for a matchless prize."

APPROPRIATIONS FOR 1885.**I. Foreign Missions.**

1. AFRICA:				
(1.) Liberia: at the disposal of the Board for work.....	\$2,500			
" At the disposal of the Board	1,500			\$4,000
2. SOUTH AMERICA.....	\$20,500			20,500
3. CHINA: (in general).....	Mexican dollars, 2,420; estimated to cost	\$2,182		
(1.) Foochow.....	" " 17,561; " " 15,804			
(2.) Central China, (Kiukiang)	" " 23,986; " " 21,588			
" At the disposal of the Board " " 1,200; " " 1,080				
(3.) North China, (Peking).....	" " 20,292			
(4.) West China.....	Mexican dollars, 9,842; " " 8,857			69,803
4. GERMANY AND SWITZERLAND:				
For the work.....	Marks, 92,290; estimated to cost \$22,000			
For interest on Berlin debt.....	2,517; 600			
To be administered by the Board for debts, con- ditioned.....	" 8,390 " " 2,000			24,600
5. SCANDINAVIA:				
(1.) Denmark.....	Crowns, 37,313; estimated to cost \$10,000			
(2.) Norway.....	" 51,440; " " 13,785			
(3.) Sweden.....	" 86,000; " " 23,048			46,833
6. INDIA:				
(1.) North India.....	Rupees, 161,675; estimated to cost \$61,671			
(2.) South India: to be administered by the Board for outgoing of missionaries.....	" 6,250; " " 2,500			67,171
7. BULGARIA AND TURKEY:				
For the work.....	\$12,076			
To be administered by the Board for repairs.....	800			12,876
8. ITALY.....	Lires, 141,390; estimated to cost \$28,278			
" At the disposal of the Board.....	" 15,000; " 3,000			31,278
9. MEXICO:				
At the disposal of the Board.....	Mexican dollars, 40,000; estimated to cost \$34,782			34,782
10. JAPAN.....	" " 38,818; " " \$34,936			34,936
11. KOREA:				
At the disposal of the Board.....	\$8,100			8,100
Total for Foreign Missions.....				\$354,879

CONDITIONAL APPROPRIATION.

For Tokio University.....		\$12,000		
II. Missions in the United States, not in Annual Conferences, to be admin- istered as Foreign Missions.				
1. Arizona.....	\$7,500			
2. Black Hills.....	3,600			
3. Dakota.....	13,500			
4. Indian Territory, at disposal of the Board	900			
5. Montana.....	10,000			
6. Nevada.....	3,000			
7. New Mexico.....	5,600			
8. New Mexico Spanish.....	9,000			
" At the disposal of the Board	1,000			
9. North Dakota.....	6,000			
10. Utah.....	5,250			
" For schools.....	5,050			
" Scandinavian work.....	2,800			
" For schools.....	1,400			
11. West Nebraska.....	7,500			
Total.....	\$82,100			
III. Domestic Missions.				
1. NORTHERN NEW YORK (WELSH MISSION)..<	\$200			
2. SCANDINAVIAN MISSIONS:				
Austin, of which \$500 is for new work....	\$1,600			
California, \$200 for transfers (Scandinavian)	2,000			
California (Norwegian).....	700			
Colorado (Swedish).....	500			
New York East (Swedish).....	1,500			
New York East (Norwegian).....	2,100			
New England (Swedish).....	2,500			
New England Southern (Swedish).....	800			
Norwegian and Danish.....	6,500			
North-west Swedish.....	7,500			
Oregon (Scandinavian).....	1,200			
Puget Sound (Scandinavian).....	1,200			
Troy (Swedish).....	200			
Wilmington (Swedish).....	300			
Total.....	\$23,700			
3. GERMAN MISSIONS:				
California.....	\$2,800			
Central German.....	4,500			
Chicago German.....	3,500			
Columbia River.....	1,000			
East German.....	6,000			
North-west German.....	5,500			
Oregon (of which \$100 is for new work)..<	1,200			
Puget Sound.....	1,000			
Southern German.....	7,000			
Saint Louis German.....	4,000			
Southern California.....	1,500			
West German.....	6,000			
Total.....	\$43,500			
4. FRENCH MISSIONS:				
Central Illinois.....	\$1,000			
5. PORTUGUESE MISSIONS:				
California.....	\$500			
6. CHINESE MISSIONS:				
California.....	\$9,000			
New York East (administered by Board)..<	500			
Oregon.....	1,200			
Puget Sound.....	1,200			
Total.....	\$11,900			
7. AMERICAN INDIAN:				
Central New York.....	\$700			
Columbia River.....	500			
Detroit.....	700			
Genesee.....	300			
Michigan.....	800			
Montana.....	1,500			
Northern New York (\$250 for repairs)	600			
Puget Sound.....	500			
Wisconsin.....	200			
Total.....	\$5,800			

I. ENGLISH-SPEAKING:

Alabama.....	\$2,250
Arkansas.....	4,500
Austin.....	6,500
Blue Ridge.....	3,000
California (of which \$500 shall be for new work).....	3,500
Central Alabama.....	2,500
Central Tennessee.....	3,500
Colorado (of which \$600 is for new work).....	6,000
Columbia River (\$500 for new work).....	4,250
Delaware.....	1,200
Detroit (for frontier work).....	3,500
East Maine.....	1,000
East Tennessee.....	2,000
Florida.....	3,500
Georgia (of which \$800 is for new work).....	4,000
Holston (\$300 for work in Chattanooga).....	3,000
Idaho.....	4,250
Kansas.....	2,000
For colored work.....	500
Kentucky.....	5,000
Lexington.....	2,700
Little Rock.....	3,000
Louisiana (of which \$700 is for Ames Ch.).....	5,500
Michigan (for frontier work).....	3,000
Minnesota.....	6,000
Mississippi.....	5,750
Missouri.....	3,000
Nebraska.....	3,000
North Carolina (of which \$300 is for new work).....	3,000
North Nebraska.....	4,200
North-west Iowa.....	3,000
North-west Kansas (\$200 for colored work).....	4,500
Oregon.....	1,750
Puget Sound.....	4,000
Saint Louis.....	4,000
Savannah.....	3,150
South Carolina.....	6,000
Southern California.....	4,000

South Kansas (\$400 of which is for colored work).....	\$2,400
South-west Kansas.....	3,500
Tennessee.....	2,700
Texas.....	4,000
Vermont.....	1,200
Virginia.....	5,500
Washington.....	2,300
West Texas.....	4,000
West Virginia.....	3,000
West Wisconsin.....	2,500
Wisconsin.....	2,000

Total for American Domestic Missions.....\$167,600

IV. Miscellaneous.*

1. Contingent Fund.....	\$25,000
2. Incidental Expenses.....	32,500
3. Office Expenses.....	21,000
4. For periodical and disseminating Missionary information.....	10,500
Total.....	\$89,000

RECAPITULATION.

I. Foreign Missions.....	\$354,879
II. Missions in the United States, etc....	82,100
III. Domestic Missions:	
Welsh Missions.....	200
Scandinavian Missions.....	28,700
German Missions.....	43,500
French Missions.....	1,000
Portuguese.....	500
Chinese Missions.....	11,900
American Indian.....	5,800
English-speaking.....	167,600
IV. Miscellaneous.....	89,000
Liquidation of Debt.....	64,821
Grand total.....	\$850,000

* Expenditures from the *contingent* fund are made only for missions, never for administration, (Art. XI, Constitution.) The *incidental* fund of last year was expended as follows, namely: Interest and annuities, \$14,781 99; Printing Certificates, etc., \$925; Bishops' traveling expenses to missions, \$2,877 50; postage, portorage, etc., \$412 40; General Missionary Committee expenses, \$1,904 27; insurance, freight, gas, periodicals, etc., \$1,612 15; missionaries returned, superannuated, widows of, etc., \$7,978 52; legal services, \$2,129 63; taxes, \$485 53; Woman's Foreign Missionary Society, \$458 93; total, \$32,666 02 *Office expenses* are for salaries, traveling expenses, stationery, etc., of office.

APPORTIONMENT OF MONEYS TO BE RAISED DURING THE YEAR 1884.

Alabama.....	\$350	Iowa.....	\$9,000	N. W. Swedish.....	\$3,000
Arizona.....	500	Italy.....	250	Norway.....	1,250
Arkansas.....	500	Japan.....	150	Norwegian and Danish...	2,000
Austin.....	750	Kansas.....	4,000	Ohio.....	21,000
Baltimore.....	35,000	Kentucky.....	3,000	Oregon.....	2,000
Black Hills.....	150	Lexington.....	400	Philadelphia.....	50,000
Blue Ridge.....	350	Liberia.....	100	Pittsburg.....	18,000
Bulgaria and Turkey.....	50	Little Rock.....	250	Puget Sound.....	500
California.....	6,000	Louisiana.....	1,000	Rock River.....	21,500
Central Alabama.....	300	Maine.....	5,000	Saint Louis.....	5,000
Central German.....	9,000	Mexico.....	250	Saint Louis German.....	5,500
Central China.....	100	Michigan.....	12,000	Savannah.....	750
Central Illinois.....	15,000	Minnesota.....	7,000	South America.....	125
Central New York.....	20,000	Mississippi.....	1,000	South Carolina.....	3,500
Central Ohio.....	14,000	Missouri.....	3,000	S. E. Indiana.....	10,000
Central Pennsylvania.....	25,000	Montana.....	500	Southern California.....	1,700
Central Tennessee.....	1,000	Nebraska.....	2,500	Southern German.....	2,000
Chicago German.....	4,500	Nevada.....	350	Southern Illinois.....	9,000
Cincinnati.....	24,000	Newark.....	24,000	South India.....	500
Colorado.....	2,700	New England.....	22,000	South Kansas.....	2,500
Columbia River.....	1,250	New England Southern.....	12,000	S. W. Kansas.....	2,500
Dakota.....	750	New Hampshire.....	7,000	Sweden.....	2,500
Delaware.....	1,500	New Jersey.....	23,000	Tennessee.....	1,100
Denmark.....	500	New Mexico.....	50	Texas.....	1,000
Des Moines.....	10,000	New Mexico Spanish.....	25	Troy.....	19,000
Detroit.....	12,000	New York.....	50,000	Upper Iowa.....	12,000
East German.....	5,000	New York East.....	50,000	Utah.....	250
East Maine.....	2,500	North Carolina.....	300	Vermont.....	6,500
East Ohio.....	24,000	North China.....	150	Virginia.....	1,200
East Tennessee.....	200	North Dakota.....	750	Washington.....	3,500
Erie.....	12,000	Northern New York.....	16,000	West China.....	25
Florida.....	700	North India.....	600	West German.....	3,500
Foochow.....	300	North Indiana.....	12,000	West Nebraska.....	200
Genesee.....	17,500	North Nebraska.....	1,000	West Texas.....	1,000
Georgia.....	350	North Ohio.....	13,000	West Virginia.....	5,500
Germany and Switzerland	2,000	N. W. German.....	4,000	West Wisconsin.....	5,000
Holston.....	2,000	N. W. Indiana.....	10,000	Wilmington.....	17,000
Illinois.....	22,000	N. W. Iowa.....	2,000	Wisconsin.....	8,000
Indiana.....	13,000	N. W. Kansas.....	1,500	Wyoming.....	15,000
Indian Territory.....	25				

THE GENERAL COMMITTEE.

The foregoing is a table of the appropriations and apportionments made by the General Committee for 1885 at its session in November.

The total is nearly \$100,000 beyond the receipts of last year—and this sum is nearly \$90,000 below the immediate and pressing demands of the work. Never, perhaps, did a Missionary Committee pass a resolution with such sorrowful hesitancy as the one which cut off the appropriations for new work.

Doors of opportunity, through which we could see the weary, famishing multitudes, who need the bread of life beyond the power of words to tell, had to be passed by without entering. Perhaps there was a lack of faith. Perhaps we study our ledgers more than we do our Bibles. Let the Church rebuke us, and teach us henceforth to believe that whatsoever *ought* to be done *can* be done.

SABBATH OBSERVANCE IN CHINA.

The Chinese, according to President Angell, ex-ambassador to China, “subject themselves to much practical inconvenience in attempting to keep the Sabbath. They observe foreigners very closely, and often decide whether they are Christians or not by their observance or neglect of the day.” The Sabbath observance of foreign residents in China is “very lax,” but their “places of trade are not opened much on Sunday,” and every closed shop must be a strong though silent reminder of Christianity.

Admiral Sir W. Hall relates that when captain of the “Calcutta,” and stopping at Hong-Kong, a Chinese pilot who was on board, seeing the sailors assembled for divine worship on the Sabbath and relieved from their usual work, while on shore Chinese workmen of all kinds were busy at their ceaseless tread-mill of toil, said very seriously, “Your Joss (God) is better and kinder than our Joss, for he gives you a holiday and rest one day in seven, and we’ve only one rest-day in all the year—New Year’s day.”

That is what every Christian Sabbath-keeper of China leads the natives to *think*, even when they do not say it.

European and American merchants can, by mutual agreement, close all the shops in their own quarter of a Chinese city with very little if any real loss ; but it is a vastly different thing for a Christian Chinaman, whose competitors and customers are chiefly heathen, to close on the Sabbath to the vexation of his patrons, who recognize no sacredness in the day, and so are driven to other dealers. Yet this is done ; for example, a stanch Chinese Christian opened a rice store with a heathen partner, making the express stipulation that it should be closed on Sunday. His door thus closed every Sabbath, where no law but God's requires it, has been a silent sermon for Christianity and the Sabbath.

Another interesting case, given by Rev. Mr. Masters, a missionary in China, is that of a converted Chinese mechanic who regularly brought his chest of tools on Saturday evening to the missionary chapel and left them there until Monday, either as a testimony or a protection, or both.

S. L. Baldwin, D.D., recently a Methodist missionary in China, contributes the following incidents of heroic and trustful self-sacrifice on the part of Chinese converts in keeping the Sabbath:

“Li Yu Mi, a young blacksmith of Ngu-kang, was converted. One day in class-meeting he said : ‘My neighbors said I would starve if I became a Christian, for I would not be allowed to do any work on Sundays ; and that if I did really embrace Christianity they would never give me any more work. These statements startled me at first, and I scarcely knew what to do ; but after thinking over the matter, I concluded that God would take care of me if I sincerely tried to obey his will ; hence I embraced these doctrines, and became a Christian, and now what is the result ? Why, with regard to keeping the Sabbath, I find that I now do more work in six days than I formerly did in seven ; and with regard to losing my business, I never had as much work in my life as I have had since I became a Christian. My shop is frequently crowded with people who bring their farming tools to be repaired ; and while I am doing their work, they keep me busy answering their questions about these new doctrines.’ This man became a faithful preacher of the Gospel, and has filled the office of presiding elder with great acceptability.

“Another young man was followed by his mother to the house where the Christians met, and there she beat him with a stout bamboo cane during prayer time, and took him away from the meeting. She had threatened to do this the previous Sunday if he did not give up Sabbath-keeping, but he persevered in his determination to keep God’s holy day.

“One boy at Koi-hung was scolded by his guardian for going to Christian meetings on Sunday, and told that if he would not work on that day he should have nothing to eat; and for several Sundays he went without food, rather than work on the Sabbath. He became a faithful member of our Church.

“A rice merchant at Shanghai joined Dr. Yates’s (Baptist) Church. People said he would have to give up his business. At first he suffered somewhat by closing on Sunday; but soon dealers from the country coming down in boats, if they arrived Saturday night, or Sunday, would keep their cargo in their boats until Monday, to sell to him, because they said they could rely upon his word and his dealing truthfully with them; and his fidelity was rewarded even temporally by his greater than usual success.”—*From “The Sabbath for Man,” by Rev. Wilbur F. Crafts.*

MISSIONS IN THE NORTH-WEST.

BY REV. W. REDDY.

The aspects of the missionary cause in the great Northwest are at once encouraging and discouraging at the present time. The openings and demands for Christian labor are numerous and urgent.

In the Puget Sound Conference, even, there is a vast field for missionary work and missionary heroism. The fertile valleys that stretch far up into the mountains are rapidly filling up. New towns and cities are springing up as by magic. Seattle and Tacoma, Port Townsend and Olympia, especially the two former, have a growth quite incredible. Magnificent public and private buildings, schools, hospitals, and a university crown these rival cities, situated on the sound. Mount Rainier is in full view from both of them. Vessels of all sizes and grades ply the sound and pass in and out of the straits

leading to the ocean without a pilot, the waters and ways of the sound are so deep and navigable. The Indian tribes, too, are accessible, and add an important feature to the missionary work. The Chinese, Scandinavian, and German missions are full of promise.

Puget Sound Conference embraces a vast field : all of Washington Territory north and west of Columbia River and the Cascade Mountains, up to the line of British Columbia, an area of 200 miles square. The preachers are noble, heroic, enterprising men, who declared in the Conference that they only wanted missionary aid to supplement their scanty receipts, so as to "live ;" but did not desire to be pampered by missionary appropriations, so as to make them *effeminate*. As to ability and enterprise, they are far ahead of the charges they serve ; but these are the men to make good charges, and need encouragement and support.

The same is true, to a considerable extent, of Oregon. Though it is much the older Conference, and has much more development in agriculture and resources, it has not equal enterprise. The educational facilities in Oregon are far in advance of the more northern Conference.

Columbia River Conference covers a more rugged field, and yet the vast territory of eastern Washington and northern Oregon, embraced in their Conference bounds, is filling up rapidly, especially along the line of the Northern Pacific Railroad ; and schools and colleges are being established, and Methodism is on the front line.

Sparse but growing settlements, large circuits, and limited support for the ministers, are the rule. A few good, strong stations are among the appointments. Others might soon be made so, if a larger ministerial force of able men, who are willing for a season to "endure hardness as good soldiers of Jesus Christ," were to be sent to these Macedonian fields. And why should they not be sent ? The government sends out to its military stations on these frontiers some of its ablest officers and soldiers. Grant, Sherman, Sheridan, and others have been assigned to duty on these outposts of civilization. Some able and promising men from the other coast are coming, and the prayer is still made, "Come over and help us."

The Willamette University is doing a good work in aiding *the called* men in their furnishings for every good word and work.

ONE TENTH.

During the last fiscal year the corn crop of the United States was worth \$480,643,400; the wheat crop, \$484,675,779; and the egg crop, \$475,682,889. Thus the hen has a high place as a producer of wealth. Allowing that the Methodist Episcopal Church has a membership no richer and no poorer, upon the average, than other folks, and that we have in round numbers 1,800,000 communicants; and if we concede that a fair proportion of our membership are farmers, the corn crop of Methodism is worth \$17,801,607; the wheat crop of Methodism is worth \$17,950,954; the egg crop from Methodist hens is worth \$17,617,884.

Now behold the power of the tenth:

Every tenth bushel of corn would bring.....	\$1,780,160
Every tenth bushel of wheat would bring.....	1,795,095
Every tenth egg laid by Methodist hens would bring.	1,761,788
Total	<hr/> \$5,337,043

Put the tenths of these three crops into our connectional work, and in the next ten years two things would happen. Every Western State and Territory would be pre-empted forever for Christ and his Church, and the banner of the cross would be waving in every breeze on earth. Are we Jews or Christians? Remember one tenth is absolute duty even for a Jew. To practice Christian liberality the other nine tenths must be divided with the cause of Christ. In this calculation nothing has been allowed for our great army of contributing outsiders, and they would join a giving legion like this if it should be organized. Let no one hereafter say it is too much to ask for a million dollars for home and foreign missions.

This is a good article to be read to all the Methodist farmers in the Republic. They can pay five millions without the aid of the manufacturers, merchants, mechanics, and bankers—what would it be if the whole army were called into action? O, that we may see it this first year of a new century!

YOUR OWN.

What if your own were starving,
Fainting with famine pain,
And yet you knew where golden grew
Rich fields and ripened grain?
Would you hear their wail as a thrice-told tale,
And turn to your feast again?

What if your own were thirsting,
And never a drop could gain,
And you could tell where a sparkling well
Poured forth melodious rain?
Would you turn aside while they gasped and died,
And leave them to their pain?

What if your own were darkened,
Without one cheering ray,
And you alone could show where shone
The pure, sweet light of day?
Would you leave them there, in their dark despair,
And sing on your sunlit way?

What if your own were wandering
Far in a trackless maze,
And you could show them where to go
Along your pleasant ways?
Would your heart be light till the pathway right
Was plain before their gaze?

What if your own were prisoned
Far in a hostile land,
And the only key to set them free
Held in your safe command?
Would you breathe free air while they stifled there,
And wait, and hold your hand?

Yet what else are we doing,
Dear ones by Christ made free,
If we'll not tell what we know so well
To those across the sea,
Who have never heard one tender word
Of the Lamb of Calvary?

"They're not *our own*," you answer;
"They're neither kith nor kin."
They are *God's* own, his love alone
Can save them from their sin;
They are *Christ's* own, he left his throne
And died, their souls to win.

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- " " Bishop Taylor's African Scheme.
- " 16. The Japan Annual Conference. Rev. C. S. Long.
- " 23. My First Mission Station. Rev. J. L. Humphrey.
- " " Fargo, and North Dakota Mission. Wm. Reddy, D.D.
- " " The Italian Evangelical Church.
- " " Inter-Seminary Missionary Alliance.
- " " Woman's Home Missionary Society.
- " 30. Centennial Offerings for a Centennial School—Help India! Rev. B. H. Badley.
- " " The Norway Conference. Bp. Hurst.
- Nov. 6. Dakota Mission.
- " " Bishop Taylor's Missionary Society.
- " 20. No Need of Misrepresentation. Rev. C. S. Long, A.M.
- " 27. The Battle for Religious Liberty in Buenos Ayres. By Our Lady Correspondent.
- " " How Methodists Can Have Some Self-Supporting Missionaries.
- Dec. 4. Christian Literature in Zenana Missions.
- " " Help the India Theological Seminary. T. J. Scott.
- " 11. Woman's Home Missionary Society. S. P. Thompson.
- " " Some Account of Your Theological Seminary in India. Rev. T. J. Scott.
- " " "Proposed Episcopal Methodist Mission."
- " 18. Woman's Work for Indians. Mrs. W. A. Ingham.
- " " The Franco-Chinese War and Missions.
- " " The Tongue of the Dumb shall Sing. Miss Lulu Whilden.
- " 25. Mr. Robt. Cush on the Ely Volume.
- NORTH-WESTERN CHRISTIAN ADVOCATE.
- Oct. 1. A Methodist Bishop for India. Rev. B. H. Badley, of Lucknow.
- " 8. Freedom of Religion in Japan. Yuzero Matora, Japanese Student in Boston University.
- " " Missionaries and War in China.
- " 15. Notes from Hong-Kong. Rev. M. C. Wilcox.
- " 15. The Japan Conference. Bishop I. W. Wiley.
- Oct. 22. Chinkiang, China. Rev. J. H. Worley.
- " " "He Gives Twice Who Gives Quickly." Rev. B. H. Badley.
- " 29. The Norway Conference. Bishop Hurst.
- Nov. 12. Prayer for South America. T. B. Wood.
- " 26. Out of the Ruts. G. L. Haight.
- Dec. 17. Woman's Work for Indians. Mrs. W. A. Ingham.
- " " A Note from North China. W. T. Hobart.
- " " Preachers and the Woman's Home Missionary Society. J. F. Willing.
- " 24. Women as Physicians. Miss Franc Baker.
- CENTRAL CHRISTIAN ADVOCATE.
- Oct. 1. The Hindoos as Preachers. Rev. B. H. Badley, A.M.
- " " The Lucknow Centennial School.
- " 8. West China Mission. Geo. B. Crews, M.D.
- " 15. The Japan Conference. Bishop I. W. Wiley.
- " " Central China Correspondence. Rev. T. H. Worley.
- " 22. Business Principles applied to Missionary Work. Rev. B. H. Badley, A.M.
- " 29. Off for China. Rev. Joel A. Smith.
- Nov. 5. Corea, the Hermit Nation. Rev. B. H. Badley.
- " " Help the India Theological Seminary. T. J. Scott.
- " 12. Bible Distribution in India. Rev. B. H. Badley.
- " 19. Notes from India. Rev. J. A. Northrup.
- " 26. The First Protestant Missions to the Heathen. Rev. T. W. Johnstone.
- " " A Worthy Project Half Completed. Rev. B. H. Badley, A.M.
- Dec. 17. Woman's Work for Indians. Mrs. W. A. Ingham.
- " 24. A Talk with College Students. Rev. B. H. Badley, A.M.
- " " Attempted Murder of a Missionary. J. W. Butler.
- WESTERN CHRISTIAN ADVOCATE.
- Oct. 1. A Worthy Monument to a Worthy Man. Rev. B. H. Badley.
- " " Missionary Consecration of the Whole Church. F. W. Stevenson, D.D.
- " 8. Letter from Chili. F. D. Newhouse, A.M.
- " 15. Japan Conference. Bishop Wiley.
- " 22. Lucknow Centennial School. Rev. B. H. Badley.
- " 29. Fifty Leagues on Horseback in Mexico. Rev. C. W. Drees.
- Nov. 5. Tour of a Returned Missionary Among the Conferences. T. J. Scott, D.D.
- " " A Grand Field for Our Woman's Home Missionary Society. Daniel Wise, D.D.
- " 12. Inter-Seminary Alliance. N. Wray.
- " " Prayer for South America. T. B. Wood, D.D.
- " " Help the India Theological Seminary. T. J. Scott.
- " 19. Letter from China. N. J. Plumb.
- " " From Switzerland. Rev. A. Rode-meyer, P. E.
- Dec. 3. \$850,000.

- Dec. 3. Bishop Wiley's Last Work.
 " 17. Woman's Work for Indians. Mrs. W. A. Ingham.
 " 24. Methodism in Brazil.
 " " The " Jiji Shimpō " and Christianity. Rev. W. C. Kitchin.
 " " Missionary Voyage to India. T. S. Johnson.

PITTSBURG CHRISTIAN ADVOCATE.

- Oct. 23. The Japan Annual Conference. Rev. M. C. Harris.
 " 30. Views from my Bulgarian Window. Bishop Hurst.
 Nov. 6. The Inter-Seminary Alliance. W. F. A.
 " 13. Africa.
 " 20. Centennial Offerings for a Centennial School—Help India! Rev. B. H. Badley.

ZION'S HERALD.

- Oct. 1. The Indian Native Preachers. III. Ram Chandra Bose.
 " " The Persecutions in Mexico. Rev. John W. Butler.
 " 8. Across Two Continents; or, Four Thousand Miles by Rail. Rev. John W. Butler.
 22. Babu Bose and the Native Preachers. Rev. J. M. Reid, D.D.
 " " Across Two Continents; or, Four Thousand Miles by Rail. Rev. John W. Butler.
 " " The Japan Annual Conference. Rev. C. S. Long, M.A.
 " 29. The Centennial School at Lucknow. Rev. James Mudge.
 " " The Indian Native Preachers. Rev. J. E. Scott.
 " " Woman's Foreign Missionary Society. C. A. Richardson.
 Nov. 5. Across Two Continents; or, Four Thousand Miles by Rail. Rev. John W. Butler.
 " " A Missionary Poem. Mrs. Rev. F. K. Stratton.
 " 12. American Inter-Seminary Missionary Alliance.
 " 19. Ram Chandra Bose on the Native Ministry. Rev. T. J. Scott, D.D.
 Dec. 3. The Mission Cemetery at Foochow. Rev. S. L. Gracey.
 " 10. Woman's Home Missions. Mrs. W. A. Ingham.

CHRISTIAN STANDARD AND HOME JOURNAL.

- Oct. 4. Letter from Bishop Taylor.
 Nov. 1. William Taylor's Field.
 " 8. Bishop Taylor.
 " 15. India Rejoices. C. B. Wood.
 " Guinness and Taylor.
 " 22. Bishop Taylor's " Building Fund."
 " 29. The Calcutta Girls' School. Rev. J. M. Thoburn, D.D.
 " " Bishop Taylor's Missions. Mrs. S. R. Boyle.
 Dec. 6. Bishop Taylor's Missionaries.
 " 13. Some Things I Saw in Central Africa. Prof. Henry Drummond.
 " 20. A Word to Pastors on Behalf of the Woman's Home Missionary Society. J. F. Willing.
 " " Bishop Taylor's Departure.

MICHIGAN CHRISTIAN ADVOCATE.

- Nov. 8. The India Theological Seminary. T. J. Scott.
 " 15. Pray for South America.

BALTIMORE METHODIST.

- Oct. 4. A Story from Japan.
 " " From Foochow. Miss Sparr, M.D.
 " 11. Mission Schools in South America. C. L. R. Hoskins.
 " 25. The Japan Conference. Bp. Wiley.
 Nov. 1. The Norway Conference. Bp. Hurst.
 " 22. Bp. Taylor and Miss'y Committee.
 " 29. The Japan Conference. J. S.
 Dec. 6. Letter from Rev. A. W. Rudisill.

PHILADELPHIA METHODIST.

- Oct. 4. Letter from Japan. I. H. Correll.
 " " A Story from Japan. (Guardian.)
 " 25. Letter from Japan. I. H. Correll.
 Nov. 1. Letter from Japan. D. S. Spencer.
 " 15. America's Gifts to India. Rev. B. H. Badley.

CHRISTIAN APOLOGIST.

- Oct. 6. Korea—A Mission-field of the Future.
 " 13. The Mission Spirit in the Community. George Guth.
 " " Under the War Clouds—The Battle. F. Ohlinger.
 " " An Idol Festival in India.
 " 20. Under the War Clouds—After the Battle. F. Ohlinger.
 " " Our Work in Germany and Switzerland. F. K.
 " 27. The Norway Conference and the Denmark Mission. Bishop Hurst.
 " " The Present Position of our Mission Work in Germany and Switzerland. C. H. Doering.
 " " The Hospital for Lepers in Jerusalem, Palestine. F. Müller.
 " " Blessed Are the Poor in Spirit.
 Nov. 3. From Hong-Kong. M. C. Wilcox.
 " " Bishop Taylor.
 " 10. The Needy Chapel-Building Fund of our Mission-work in Germany and Switzerland. C. H. Doering.
 " " Woman's Foreign Miss'y Committee.
 " 17. Different Regulations and Peculiar Forms in our Mission-work in Germany and Switzerland. I. C. H. Doering.
 " " A Land Without the Gospel.
 " 24. Mission-Song. Julius Sturm.
 " " The French in Madagascar.
 Dec. 1. A Continuation of the Eleventh Chapter of Hebrews. (From the Basle Mission Magazine.)
 " 8. Bishop Wiley's Last Work.
 " 15. Correspondence from Foochow, China. F. Ohlinger.
 " 29. Different Regulations and Peculiar Forms in our Mission-work in Germany and Switzerland. IV. C. H. Doering.
 " " Something from our Mission. P. Werber.

CALIFORNIA CHRISTIAN ADVOCATE.

- Oct. 1. Chinese and Japanese Mission.
 " 22. Letter from Peking, China. Charlotte M. Jewell.
 " " The Japanese Mission. Sho Nemoto.
 " 29. Report of Superintendent G. H. Adams, of Arizona Mission.
 " " Centennial Offerings for a Centennial School—Help India! Rev. B. H. Badley.
 Nov. 12. Our Work in Chili.
 " 19. Help the India Theological Seminary. T. J. Scott.

SUNDAY-SCHOOL UNION.

OUR ANNIVERSARY.

THE anniversary of the Sunday-School Union was held in connection with the anniversary of the Tract Society, in St. Paul, Minn., October 4-6, 1884.

On Saturday afternoon, October 4, a Sunday-school conference was held in the Jackson Street Church. The pastor of the Church, the Rev. W. K. Marshall, D.D., presided, and gave an address of welcome to the visitors.

The Rev. F. J. Wagner, D.D., of Minneapolis, made a brief address. He noticed three important considerations in establishing success in Sunday-school work. These are: 1. A good superintendent; 2. A first-class teacher; 3. A good library. He spoke of the necessity of such a library to every school, and urged the importance of obtaining our own Church literature in preference to every other. He was followed by Dr. Vincent:

In all work we strive after new things, when old things are sometimes really the best because they are the tested things; and, in reference to moral work, they are divine things. Modes may change, principles never. The Church of the future is Pentecost seen in a mirror. The Sunday-school is apostolic in its modes; for in apostolic times they studied the word of God with prayer. Sunday-school work is divine work.

Individual effort is what tells. The pulpit reaches men in the mass; besides this there must be individual effort. This the Sunday-school affords an opportunity of making. Yet the Sunday-school of to-day does not reach the ideal. There are several deficiencies to be noted:

1. There is too much that is merely mechanical. The instrumentalities are seen rather than used.
2. Too much of Sunday-school labor is merely intellectual.
3. There is an unscientific massing of the scholars in our Sunday-schools. For the sake of effectiveness a better classification is needed.

On Sunday afternoon there was a mass-meeting held in the Opera House, with the Rev. S. G. Smith, presiding elder of the St. Paul District, in the chair.

The first address was delivered by the Rev. George W. Miller, D.D., pastor of Spring Garden Street Church, Philadelphia, Pa. :

If you want any great and permanent result you must educate for it. In some form this is the instrumentality working at the heart of all great movements. Ideas govern the world ; education kindles and spreads ideas.

The three divinely ordained educators of the race are, the family, the State, and the Church. The greatest of these agencies is the Church.

Two or three considerations will show the supreme importance of the educational work of the Church :

First. We are educating human beings. An education must be fitted to call forth the peculiar powers and possibilities of human nature. It must group all the powers and qualify for all life's relations and issues.

Secondly. Human nature, in its highest and most enduring powers, is moral and spiritual. If you cleave away from man his moral and religious powers, you cut off the main and best things of his being. We are educating a being whose characterizing powers are conceded to be moral or religious.

Thirdly. There is not only a gradation of powers in man, but also a hierarchy of powers. The lower are to be under the light and leading of the higher. If the lower powers are defective, the axle of the engine is broken ; if the higher powers are undeveloped, the engineer is wanting to direct and save the whole life-movement from destruction. Only by Christian education can these *powers* in the child become POWER.

From the beginning the Church has been the great educator of the race, recognizing the agency of the family, joining it in close alliance with itself, and lending to it its own peculiar sanctions and aids ; it has sent out its catechists and established its schools wherever it has gone. But the grandest educational work of the Church is found in our modern Sunday-school movement. I hail the modern Sunday-school as at once the emblem and the agency of the universal diffusion of religious knowledge, going down into the neglected districts of our cities, and into all our rural communities, giving to the moral powers of childhood the initial training that will fit them for life here and glory hereafter.

The educational tendencies of our time make this work more important than ever. Intellectual culture is the American idol to-day. We are inconsiderate in our demands for the education of our children. Mental activity, quick-wittedness, zeal for acquirements, many-sidedness—these are the qualities coveted for them. Then, too, we mistake the true uses of education. We laud education as a ready means of reputation ; as a qualification for practical affairs ; as an available and indispensable chest of tools for the professional man, the merchant, and the mechanic. But we must have education first of all for our own sake, as the necessary complement of our being.

The greatest and most effective power is not intellectual, but religious. Our children must be religiously educated. The great classic is not Homer, nor Virgil, nor Sophocles, nor Plato, but the Scriptures of the Old and New Testaments, the former of which was for the most part ancient long before Hesiod and Homer were born. There can be no complete education without the Bible. All other text-books embrace only the finite, the Bible alone presents the infinite. It were a miserable mock philanthropy which would feed the prisoner in his cell with all the dainties of the market, and clothe him in purple and fine linen, and leave him chained to the ground. Such is the method of those who would give to childhood all the polish of earth, and yet give the child no entrance to heaven. We cannot meet the moral and spiritual exigencies of the growing millions unless we put the Bible first in the curriculum of their education. And we cannot begin this work of religious education too early. Two facts indicate the capacity of childhood to receive a richer seeding of the word of God than our scanty and half-believing hand is inclined to give. These facts are: first, faith and feeling precede mental capacity in childhood; and secondly, the universal law, that force moves in the direction of least resistance. When you have brought the child's earliest thoughts into captivity to the obedience of Christ, you have given the child his archetypal character. Continue teaching him these great truths, and it will come to pass in some rare moment that he will open to you the inner sanctuary of his being—the place where he hides his wonder about God and spiritual things. These are the great moments in your work; they come at longer intervals as the child grows older. If you know how to seize them and improve them in the one true way, handling these things reverently as in the very presence of God, the fire of the Holy Ghost will bring out in his soul the lineaments of the divine image and you will know that your child has been lifted into the realm of Christ-consciousness.

There is another educational tendency of our times which intensifies the importance of our work, namely, the secularization of public education. In all the great work of State education, it is claimed that its work, from the primary school up to the State university, must be completely secularized.

"The queen is in her cradle, who shall rock her?" That is the significant question of an archbishop of the Church of Rome, asked with reference to the possibility of the papal power grasping the American people in its constrictor grip. America is now the queen of the modern nations; but when compared with what she is yet to be, she is only a babe-queen in her cradle.

"Who shall rock her?" Shall Romanism? Take first a few contrasts between the superiority, not only intellectually and morally, but politically and commercially as well, of those nations which have the Bible and honor it, and the mental and moral stupor of those people who have only been permitted to see the ghost of a Bible in the dim and uncertain light of Roman Catholic tradition. Shall Romanism rock the cradle? No; a thousand times, no!

"Who shall rock her?" Shall secular education? There may be an education which paralyzes and perverts instead of leading out and perfecting the power of individual and national life. It is not for the want of a most careful and powerful system of education that China is what she is to-day. India, Egypt, Greece, and Rome had their systems of education efficient for the production of material and intellectual glories, which nevertheless involved the principles of the decay and ruin of these nations. The fall of Athenian liberty came soon after the splendid meridian of her arts and literature. The Augustan age of Rome was also the age of the downfall of the Republic. I know that the political populace was a small minority underlaid by an uneducated man. But this ignorant man had no voice in the government. The historical fact remains, that ancient liberty was ruined in the hands of the educated.

"Who shall rock her?" I answer, Evangelical Protestantism in any and all of her denominations, and the Sunday-school is the hand with which she shall do it. Protestantism as a belief furnishes the best possible platform for both personal and political life; and, as a matter of fact, has created and creates the best personal life, the best family life, the best social life, the purest, most orderly, and most prosperous national life of the earth. By putting into the throbbing heart of the nation's childhood this faith on which manhood and womanhood thrives best, and on which nations grow great and prosperous, we shall be rocking the cradle, not only of the Church's, but also of the "greater America's," future.

I go back three centuries. On the deck of a little vessel sailing the western ocean, where Europeans had never before ventured, I hear Columbus addressing his sailors and pointing out the goodness of God in guiding them to the shores of this virgin hemisphere. I see him landing on one of the outlying fragments of this continent, falling on his knees, thanking God in the name of Christ. The banners they carried ashore were emblazoned with the name and cross of Christ. That must always remain the first fact in American history. The island which the rising sun of that October morning revealed to view was all over-splendored with a brighter glory—the living light of the cross and name of Jesus.

To make this first fact the continuance and dominant fact is our work. In it and by it we shall confound all unwholesome education; we shall thrust the stone, which some of our would-be modern nation-builders affect to despise, under the whole fabric of society, of civilization, and of all wholesome government; we shall build up and cement together the mighty and majestic edifice of this Republic, and fasten ourselves as a helping and redeeming force on the generations.

Dr. Vincent was the next speaker:

He said that he gloried in the Sunday-school, but he gloried in the home, also, as an agency for Christian education. For this reason he would utter a righteous and indignant protest against boarding-houses, taking them from garret to cellar. Any thing that detracted from domestic life

was a detriment to the cause of religion. And a home that was a mere boarding-house did this. The home, on the contrary, should be a nursery of religion—a sort of kindergarten in which the great underlying principles and laws of divine government were illustrated plainly and emphatically. Sunday-school work, he believed, would be absolutely impotent for its best results without such home co-operation. The speaker also argued in favor of taking the children to church and putting them under the influence of the Christian pulpit, combating the idea that the Sunday-school should be regarded as a sufficient church for the children. It was only by the co-operation of these three agencies, the home, the Church, and the Sunday-school, that a proper Christian education could be reached.

Another Sunday-school conference was held on Monday morning in the Jackson Street Church, Dr. Vincent in the chair.

The question specially discussed was, What can be done to increase the compactness of the forces of Methodism, in order that Methodism may be of greater service to the world at large?

Pleas were presented by various speakers for more spirituality; fewer services on Sunday; more stress on the Sunday-school as one of the services; more social spirit in the church; better church edifices; greater instruction of our young people in our own doctrines.

The meeting then adjourned.

GERMANY.

The Rev. H. Nuelson, writing from Bremen, November 10, 1884, sends a statement of the disbursement of the last grant made, and says:

The Lord is still prospering the Sunday-school cause in Germany and Switzerland. We increased our schools to 424 (increase, 20), 1,687 teachers (increase, 60), 20,912 scholars (increase, 205), and 14,425 volumes in libraries (increase, 718). “*Der Kinderfreund*,” our Sunday-school paper, has at present an issue of 14,050 copies, being 1,050 more than in 1883. Brother G. Junker, the editor, is doing his best to make all of the paper that can be expected. The Religious Tract Society of London has kindly supplied us for the coming year with beautiful electrotypes, and will not charge more than cost price.

The “*Sonntagschul Magazin*,” a monthly for Sunday-school teachers, is also very ably edited by the Rev. J. Breiter, and has an issue of 1,625. Both papers are exerting a great influence for the Sunday-school cause, and the former especially is read much by outside friends.

We sold, during the current year, about 7,756 books for children, and 12,600 pamphlets and 13,000 songs for Sunday-schools.

We raised 287 marks (increase, 17) for the Sunday-School Union, and our schools raised for the Parent Missionary Society, 2,783 marks (increase, 527), say about \$680. We expended for Sunday-school purposes in our work during the year 1883-84, 15,995 marks—\$4,000 nearly.

OUR GERMAN WORK IN THIS COUNTRY.

The Rev. H. Liebhart, D.D., the German Assistant Corresponding Secretary of our Sunday-School Union, sent in his annual report to the Board at its December meeting. It is as follows :

German Methodism enters the year of jubilee with 1,231 Sunday-schools, 10,611 officers and teachers, and 66,045 scholars. Fifty years ago there was not one German Sunday-school in the Mississippi Valley. The one established at Cincinnati, Ohio, in the spring of 1839 being, as far as we can ascertain, the first in that section of the country. It was a very small beginning, the cradle being a rented frame church standing on the site of the present Cincinnati Arcade. There were no books, no papers, and hardly a melody ; “ but the Holy Ghost was there,” as one of the originators of this school relates, “ and he has helped wonderfully.”

To-day all the German evangelical denominations conduct Sunday-school services, and the German Methodists rejoice in the success of these and their own schools. Our workers attribute their success not so much to their number and system as to the essential aim of all Sunday-school work, conversion and holiness of heart and life. Having established a good system, and growing rapidly, we are longing and working for the fruits of these methods and forces, for the gathering-in of souls.

In the last year our German schools have in this cardinal point been more successful than ever before, the number of conversions in this country and Germany aggregating over 3,000, while the additions to the Church far exceed this number. Especially gratifying is the fact that in our frontier Conferences and districts in western Kansas, Nebraska, and Iowa, in Dakota, etc., the Sunday-school work has not only begun, but is well established, enjoying as many facilities as in the older States, and bearing quite as much fruit.

On account of the General Conference session and other interferences, this year, only nine Sunday-school Conventions have been held, of which I conducted four. But for 1885 extensive preparations and plans are being made, especially for our work in the South and West.

The German Sunday-school literature is steadily increasing, our people sustaining exclusively, and with their usual liberality, our Methodist publications.

The weakest point in the German department is the Chautauqua plan or system of church lyceums. Our workers in this line are few, our means slender, and those on whom we can depend for this work are mostly overburdened with other Church duties. Still, we bravely contend with all these difficulties, and hope to conquer through faith, prayer, and perseverance. The outlook in general is cheerful. God has been with us these many years, and in him we trust for the future.

OUR AGENT FOR THE SOUTH AND WEST.

The following is taken from the last quarterly report of the Rev. A. H. Gillet, our agent for the South and West :

During the quarter ending November 30, I have attended six Annual Conferences, held seven Methodist Episcopal Sunday-school Congresses, and fourteen local Conferences. I have preached twelve sermons, attended fourteen Sunday-school sessions, held five Chautauqua vesper services, attended three teachers' meetings, delivered ninety-two addresses to congregations of Sunday-school workers, traveled 9,276 miles in the States of Wisconsin, Illinois, Ohio, Indiana, Kentucky, Tennessee, Alabama, Missouri, Arkansas, Louisiana, Florida, and Texas. During this time I have attended one meeting of the Board of Directors of the Florida Chautauqua, and kept up a correspondence averaging about twenty letters per day. I have also sent out from the second-hand book department about 200 volumes to Bloomington Seminary, Tenn., to East Tennessee Wesleyan University, and Clark University, Theological Department, besides about 850 volumes to 11 Sunday-schools in Kentucky, Tennessee, Georgia, and Alabama. I assorted and packed the books for shipment myself. I have prepared and put into the hands of Dr. Vincent a full statement of the work done, with quotations from a few of the many letters I have received. During the quarter I have mailed to all the presiding elders of the Spring Conferences in my territory copies of the inclosed circular, and have received replies from most of them. The presiding elders in our Southern Conferences have answered yes to every question, and some of them have written urgent appeals. One was in a little doubt as to the second-hand literature, but all the others affirm that it is of great help to them, awakening an interest in books and reading, and often inspiring the purchase of a new library.

In our Western Conferences the ground is more nearly occupied, though from the North-west and South-west Kansas Conferences they report serious difficulty growing out of the schools of the American Sunday-School Union, and the prevailing sentiment in favor of union schools. The letters are nearly unanimous in the expression of desire that the contributions to the funds of the Sunday-School Union be increased, so that larger and more frequent donations can be made; and nearly all agree that second-hand books serve an excellent purpose in many localities.

HOW TO TAKE A COLLECTION FOR THE SUNDAY-SCHOOL UNION.

As an illustration of what may readily be done, with a little effort, we notice a plan adopted by our church in Vineland, N. J., where the Rev. Philip Cline is pastor. From this charge we received in October a liberal collection for the Union, as we had done the year before. The method adopted was simple and easily carried out. A special day was set apart, and a special responsive service prepared, giving facts in connection with the work of our Union. The superintendent of the school, Mr. George Davidson, at our request, has very kindly sent us an account of the proceedings of the day, and the reasons for observing it. To this we gladly give room, hoping it may induce other schools to imitate the example:

We had the church dressed with flowers, etc., and devoted the entire day to our exercises. Brother Cline preached an excellent sermon in the morning, with special reference to the young and their proper training. In the evening the Sabbath-school took up the programme. The church was filled to its utmost capacity.

I can truly say that our Sabbath-school takes great interest in the work of our Sunday-School Union, and I see no reason why every Methodist Episcopal Sunday-school should not be thus interested.

I am not so much in favor of new objects or subjects for the Church's benevolence as I am for pushing the ones now existing, and so far as the Sunday-schools of the Methodist Episcopal Church are concerned, I do verily believe that all the money needed for the department of benevolence of our Sunday-School Union could easily be raised by the 21,400 schools of our beloved Church. In what better way can we educate and train our children in ways of systematic giving than by putting the Sunday-School Union into their keeping, along with the grand and glorious Children's Day. Two days in the year would do it. What Sunday-school could better spend and utilize the two days than for these objects? There is not a school too poor to do it, and if we do not train our children into ways of giving for others, what reason have we to hope for better things from them than now exist? Nor do I believe that the missionary collections would be curtailed one cent by so doing—far otherwise, they would be increased.

This indicates a growing interest in the benevolent work of our Society which we trust will spread over the whole Church. The Sunday-School Union, in connection with the Tract Society, have in contemplation arrangements for a special day on

which collections can be taken for these societies, and a special service to be used in connection with it. More of this hereafter.

ENGLISH WESLEYAN METHODIST SUNDAY-SCHOOL STATISTICS FOR 1884.

Many of our readers, we are sure, will be interested in the following statistics taken from the "Wesleyan Methodist Sunday-School Magazine:"

	Returns in 1884.	Increase on the year.
Number of Sunday-schools.....	6,601	53
Total annual cost of schools.....	£72,579	£704
Number of officers and teachers.....	125,013	623
Number of officers and teachers in society or on trial.....	101,380	533
Average attendance:		
Morning	47,697	204
Afternoon.....	67,861	1,205
Number of scholars.....	852,459	10,508
Number of scholars under 7 years of age....	205,639	5,468
Number of scholars above 15 years of age...	185,179	6,326
Number of scholars in society or on trial....	101,999	1,560
Average attendance:		
Morning	342,575	7,204
Afternoon.....	548,400	9,881
Number of libraries.....	2,775	10
Number of volumes.....	789,427	8,102
Number of readers.....	125,284	(De. 153)
Number of schools where the Catechisms or Tablets are used.....	4,556	(De. 30)
Number of schools where the children are reg- ularly taken to chapel.	5,662	14
Number of Bands of Hope.....	2,737	188
Number of members of Bands of Hope.....	277,350	21,278

The last two items are of special interest. They corroborate the statements we have been hearing for several years, that the cause of total abstinence is gaining ground in Great Britain. Get the idea of entire abstinence from intoxicating liquors rooted in the minds of the children, and there will be but little doubt of the success of the movement in the coming generation.

TRACT SOCIETY.

OUR ANNIVERSARY.

THE anniversary of our Tract Society was held in connection with that of our Sunday-School Union, in St. Paul, Minn., October 4-6, 1884.

The first meeting was a platform meeting held on Saturday evening in the Jackson Street Church, Dr. Vincent presiding, at which addresses were delivered by the Rev. A. C. George, D.D., pastor of the Langley Avenue Church, Chicago, Ill., and by Dr. Freeman.

On Sunday morning the anniversary sermon of the Tract Society was preached in the First Church by the Rev. Geo. W. Miller, D.D., pastor of Spring Garden Street Church, Philadelphia, Pa. His theme was, *The Perfection of God's Law*. The text was, "The law of the Lord is perfect, converting the soul." Psa. xix, 7.

The following is an outline of the discourse :

Law is God's method of working every thing by which he reports himself to our intelligence. The great Lawgiver has subjected the universe under omnipotent legislation. More definitely the expression "the law of the Lord" is used in the Bible in two senses: the one limits it to the Decalogue; the other broadens it so as to take in the whole of revealed religion—the whole tree of life from its root in the primal promise to its sublime fruition in heaven.

The perfection of "the law of the Lord," so notable in the material world, is not less marked in the moral and spiritual, to which the text specially refers. The material works of God report themselves to us as absolutely perfect. If this same characteristic is found in the Bible, will it not become overwhelmingly evident that the same mind that presided over the formation of nature presided over the formation of this book of books, which thus transcends all human books as much as a living man, a tree, or any other created object that is a divine work transcends a statue, a picture, or any other work of merely human origin.

"The law of the Lord" is perfect in its adaptation. There is nothing in nature that is not thoroughly adapted to its immediate and remote uses. So "the law of the Lord" fits into our essential nature, into all our faculties. It is suited to our intellectual and moral powers. It is essentially a book

of great facts and principles. It challenges the exercise of the highest reasoning powers, and is an education of moral judgment. It is adapted to man as a social being. All that is mighty in creating and sustaining man as a citizen finds its perfect expression in this book. But above all it is adapted to man as a sinner. It presents a Saviour. This is the knowledge we feel more gratified to receive than all other knowledge combined; this, the knowledge which is fitted to cleave away from the soul the "body of this death," and free and fire it with eternal life.

It is perfect in its symmetry. It not only addresses all the various faculties of our nature, it addresses them in due proportion. This book, with all its stretch of history, and all its variety of authorship and seeming incongruity of materials, is all on a plan; it has the future from the first syllable to the last. It is a perfect crystal. The highest microscopic power of the most cultivated mind can discover only perfection. It is a doctrinal unit, a philosophical unit, an historical unit, because a divine unit. Like the national universe, though "wheel within wheel" there is the most felicitous balance of parts and the most magnificent onward movement toward one mighty goal, the conversion of the soul and the world.

It is perfect in the delicate truthfulness with which it reveals us to ourselves. There is a vastness of purity and of spirituality in it. The outstretched heavens are its symbol; it reaches every-where. It explores the deepest recesses of our consciousness, threading out chamber after chamber of our inner being, disclosing all their concealed imagery until our natures lie open before it, and we are made to feel that it has in it the eye of omniscience. It finds us in all the intuitions that flame out at the summit of our souls. Every man lives in public before "the law of the Lord." It describes us exactly. The photograph is correct. To feel this law searching the subtlest windings of our souls, feeling among the delicate fibers of life which no mere memory can reproduce, and binding together our whole being in one unspeakable vibration of pain or bliss, is to recognize its ideal—its divine perfection.

The last element of its perfection is its effectiveness. It is God's own law of redemption—his method of saving the soul. It was meant to convert the soul, and it does its work perfectly. In practical application it never fails. In the spring of the year 372, a young man in the thirty-first year of his life in great distress of mind entered into his garden, near Milan. The sins of his youth, a youth spent in profligacy, pressed heavily upon him. All was sad and stinging conviction. Suddenly he heard a voice saying, "*Lola lege, Lola lege.*"—"Take and read, Take and read." Regarding this as the voice of God he secured from a friend a roll of St. Paul's Epistle to the Romans. His own words are, "I seized the roll, I opened it, and read in silence the chapter on which my eye first alighted." It was the 13th of Romans. "Let us walk honestly as in the day," etc. It was enough. A single passage of God's word had kindled that great luminary which has enlightened the Church for fifteen centuries. Augustine was converted.

Look at that Saxon monk on Pilate's staircase in the Lateran. What multitudes have found their way through single passages of God's word out into the overpowering splendor of God's face! It converts the soul. It does not go begging for witnesses to its efficiency. Converted souls are its veriest commonplaces. It has them in the past written in martyr's blood, and read in the light of the faggot; it has them to-day in the jubilant shouts of the converted millions, and it will have them to-morrow and next day in increasing millions. "The law of the Lord is perfect." It does its work. It does it to-day.

This book, after all, is the great agency in our work. To study it, and understand it; to interpret it to childhood, not in the sense of the theological seminary, but so that the little ones may lay hold on its great saving truths—to unlock its treasures, or at least leave the key in their hands so that they may get at them for themselves—is the one thing of supreme importance. They must be enabled to use it as they use the atmosphere and the light—bathe the soul in it. There is a power going out from these pages, "The words that I speak unto you they are spirit, and they are life," and nothing but the words themselves can give this living and life-giving touch in the soul. Here are the great historical facts—here are the great doctrines—here are the great lines of development. These are the body. You may have each one of them, and miss the soul—the living touch of God's converting power.

Nothing can give this touch but personal contact—no account of their origin and history, no explanation of their contents. They must hear and read for themselves with a believing heart; then comes the inspiration and the uplifting of life. This book is not only a revelation of God's method of saving man, it is a revelation of the divine personality of the Saviour. Our children must apprehend him, as they are apprehended by him. They must not only "know the Scriptures, which are able to make them wise unto salvation;" they must be saved. We must therefore study and teach the word of God, not only as preparatory for a hoped-for conversion in after years, but as the living and efficient means of conversion now. The hope of the world lies in the conversion of the children.

A thoroughly Christian nation cannot be formed until this result is reached. No problem is so profound and far-reaching. This whole book needs to be restudied and restated in regard to the early conversion of the children. All our existing theologies grew up in ages of revival and aggressive evangelism. It is a broad question at which I can only hint: how to study and present this word to children so as to effect their immediate conversion. Do you see that target with its white center and several concentric rings about it? That serves to represent the accuracy of aim in our work. The outer rings represent the things about the Bible which it is desirable our children should know: the language, the customs, the history, the geography, etc. The rings a little nearer the center represent the doctrinal and spiritual meanings; but there is always the white

center, *the conversion of the soul*, and we have not fairly hit the mark until we have accomplished that.

Put this "law of the Lord" into the great throbbing heart of the world's childhood, and let its living and life-giving potencies flow out into all the relationships of a human life, and the angels will come back to earth to sing as of old, "Glory to God in the highest, and on earth peace, goodwill toward men."

Special anniversary services were held in the evening in the First Church, the Rev. Emory Miller, D.D., pastor of the church, presiding.

Dr. Freeman was the first speaker, and gave a brief history of the Tract Society, described its various fields, and explained its modes of working. He was followed by the Rev. A. C. George, D.D., pastor of Langley Avenue Church, Chicago, Ill.

His address was upon the objects of the society, as set forth in the charter, namely, the diffusion of the blessings of education, civilization, and Christianity throughout the world. The dissemination of religious knowledge, he argued, was calculated to accomplish all these ends. Religious books were an educational power immeasurable in its extent. Such literature was calculated to increase individual and social well-being, and thus tended to elevate the human race wherever the books or tracts were disseminated. The speaker alluded to the vicious quality of much of the literature coming into the hands of the youth of to-day, and urged that if such trash is ever got rid of, it must be by bringing in something that is useful and elevating to take its place. He related various anecdotes and incidents to illustrate the power of Christian influences upon the minds of the young.

On Monday afternoon a tract conference was held in the Jackson Street Church, Dr. Freeman presiding.

A full assortment of all the tracts distributed by the society was exhibited, and an explanation given of the arrangement, by which they may be readily selected for distribution.

With this meeting the anniversary exercises closed.

GERMANY.

From the Rev. H. Nuelson we have received an account of the disbursement of the grant made a year ago, and the fol-

lowing report of our tract work in Germany. The letter is dated Bremen, Nov. 15, 1884.

The Annual Conference of the work in Germany and Switzerland expresses its hearty thanks to the parent society for its donation of \$500 to be used for the distribution of tracts within the lines of the German and Switzerland Conference.

We printed tracts during the year 1883-84, 3,224,000 pages, mostly small octavo form. This is much more than the year previous. You will notice, looking over the statement inclosed, that we sold and distributed a good many more tracts than in 1883. Our tracts are very much preferred by a good many people outside of our Church, and it seems the demand for them is on the increase. We have added to our fine selection a few new ones, printed in smaller and more convenient form, to be carried in the pocket. We count now 254 different numbers. Our Conference raised 410 marks (\$97 64) for the Tract Society, but the members of the same bought for 1018 marks (\$250), for a very cheap price, 18 cents per 1,000 pages. This is the price for those that prefer to pay something for them instead of sending collections in. Of course the more we sell the more our treasury is getting diminished, as you will notice in statement. We do not possess means enough to employ a colporteur, which we very much would desire to do. A suitable colporteur would be of great value to do pioneer work.

If, therefore, it would be possible for you to add about \$200 to your kind appropriation, we would be able to employ a suitable person. Such are always at hand. Now, in conclusion, let me say we love the tract cause, and a good many of our members are tract distributors. There are many of our circuits where especially the young people have formed themselves into tract-distributing societies—going from house to house and on public places and fairs, on fields and in railroad cars, distributing tracts and scattering soul-saving truth and spreading religious ideas every-where. Hundreds and thousands of poor ignorant sinners have been enlightened and saved by this work of love. Our tracts find also their way into regions of Germany where the traveling preacher has not yet come, preparing his way. Oftentimes letters come to hand in our Tract House demanding more of certain tracts that had been the instrument of awakening and conversion in such places where Methodism is not known yet by the visit of our ministers. We pray the Lord to bless the Tract Society more abundantly with means, supporting this great work in the Church of Christ! Along with your financial assistance please support us with your ardent, loving prayers, and may we see still greater things in the future!

THE NORWEGIAN LOAN LIBRARY.

Some of our readers may remember that three years ago the Board, at the request of the Rev. C. Treider, at that time Norwegian missionary for this city and Brooklyn, made an ap-

appropriation for the purpose of providing a number of small libraries to be placed on Danish and Norwegian ships for the use of the sailors. These libraries cross the ocean back and forth on different ships, and have already been productive of much good.

The Rev. M. Hansen, the present missionary, sends the following report for the year 1884 :

We desire to express our thanks to the Tract Society for the liberal donations they have granted us the three years we have gone on with our library work among our Scandinavian brethren who are plowing the deep waters. At last report, given February 22, 1884, we had 72 libraries filled with good useful books, all out, doing good among the sailors. Since that we have, by aid of said Tract Society and Seamen's Friend Society, got up 36 more libraries, of which we have sent out 18. The committee appointed by the Quarterly Conference has by aid of our pastor tried to get the best and most useful books they could. We have received many encouraging letters from captains and others, who are all very thankful, and are telling us of the great fruits grown from the reading of our library books. Inclosed you will find an account for the use of the money received this year. May God bless the Tract Society richly ! We hope that when next year we are in need of money to continue our work, they will be so kind and liberal as to grant us the same amount as before.

Accompanying this report are some very interesting letters from officers of various ships which have been thus supplied with religious reading. We are sure that no one can read these simple statements without feeling that the money thus expended has been well invested. These are but specimens of the letters the missionary receives from his fellow-countrymen :

STETTIN, May 13, 1883.

Dear Pastor : Loan Library No. 37, which I received of you in Brooklyn a few months ago, has been transferred to bark "Ragnhild." I am very thankful to you for the time I have been permitted to use the books. I have lent them to all the sailors, and I believe that they have been much interested in reading them, as they have become more quiet than usual. So I think it is a great blessing to distribute books that can bring joy and comfort to some soul. As for myself, I will say that I love Jesus, and it is my desire to serve him.

O. K. OLSEN,

(2d Mate Bark "Islay.")

COPENHAGEN, June 25, 1883.

Rev. Chr. Treider : The books that I received from you have been well used by every body on board. We got five new men in New York who

were very ungodly. I gave them some of the books to read, and I noticed that for every day that passed they became more quiet and peaceable, and I did not hear any more swearing among them. I shall always remember the blessed time we had among you while in New York.

TH. ANDERSEN,
(1st Mate of Bark "Woge.")

ARENDAT, April 22, 1884.

Dear Friends: We feel to express our thanks to you for all the good we received among you the time we were in New York, and especially for the little chest of books which you were so kind as to lend us. The books have all been well used, both by me and my crew, and I deem them to be some of the best I ever have read. When in Rotterdam a few weeks ago, I brought them on board to the captain of ship "Freya," from Fjorno, who promised to deliver them to you when used.

C. A. OLSEN,
(Capt. of Bark "Delphin.")

IMMEL, July 3, 1884.

Rev. M. Hansen: The library which I received when I last was in New York is in good order, and we use the books as well as we can. We just got a new crew in Norway, and it makes me glad and happy to see with what great interest they read them. We are very thankful to you for trying to do something for us that plow the deep waters. May God bless you, and help us all to live so that we at last may gather in heaven!

O. K. OLSEN,
(1st Mate of Bark "Vegar.")

The American Seaman's Friend Society assists in this good work, and occasionally some personal donations are given. The plan pursued is certainly a very effective way of spreading the truth. Sailors, when at sea, often have moments of leisure when they can read, if the means are at hand. It is well to furnish them good reading, else they may find that which is not good. If any of our readers are disposed to help in this good work we shall be happy to forward their donations to the proper place.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, NO. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1884, ¶¶ 297 to 320. See also Report to General Conference of 1884; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed :

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of ; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following :

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say :

.....
.....

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

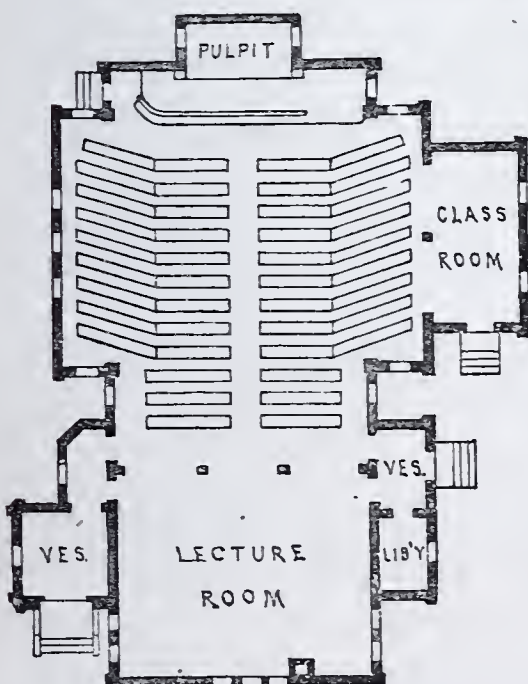
Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.

☞ See page 46.



OUR MODEL CHURCHES.



The tower may be placed on either side, as streets require. The above perspective shows it on one side and the ground-plan on the other.

This represents one of the several new designs which will appear in the catalogue for 1885, which will be ready in March. It has been built for our German congregation in Kansas City, Mo. The audience-room will seat comfortably 250, the lecture-room 100, and the class-room 30. The walls are of brick to the square, and the gables covered with slate or shingles. The ceiling is finished in wood, with exposed rafters.

The pastor, Rev. J. G. Leist, reports concerning it :

People say that our church is the most attractive one in Kansas City. We have put in the best seats in the market, and better pulpit and altar rail than the drawings call for, and the entire cost is \$5,650. Whenever I may have to build again I will get plans of you. Bishop Warren, who dedicated the church, said, "It is a perfect gem of beauty."

The paper imitation of stained glass on the windows is all right and gives good satisfaction.

OUR ARCHITECTURAL DEPARTMENT is giving great satisfaction, and we are enlarging it every year. Our new catalogue for 1885 will be ready in March. It will be sent to those asking for it (and inclosing 3 cents postage) with a view to selecting plans for building church or dwelling. Others can receive it by inclosing twenty cents in postage-stamps. Those intending to build either church or parsonage should send for a catalogue, and select plans before commencing to build. The parsonage plans are suitable for other dwellings, and will be furnished to any on terms stated in the catalogue.

Address Rev. A. J. KYNETT, D.D., No. 1026 Arch Street, Philadelphia, Pa.

PAPER IMITATION OF STAINED GLASS.

Five years ago we satisfied ourselves of the value of this article as an inexpensive substitute for stained glass. It is well adapted to comparatively cheap churches, and to the ornamentation of the windows of churches already built. Our architect has improved the patterns each year, and informs us that it has been ordered for over six hundred churches, and gives universal satisfaction where put on according to directions. For further information see the colored illustration. For samples, and to fill orders, address BENJ. D. PRICE & Co., No. 1026 Arch Street, Philadelphia, Pa.

WITHIN TWENTY YEARS the total number of our churches has increased from 10,000 to 19,000, and their value from \$24,000,000 to \$70,000,000. Of these, 5,000 have been aided by the Board of Church Extension with donations of \$1,650,000, and loans of \$850,000. Hundreds more are waiting for help to arise and build.